

G U I D E

TO

H O L I N E S S.

For the Guide to Holiness.

CHRISTIAN HOLINESS—WHAT IT IS.

HAVING shown, in the previous number, that Christian holiness, or sanctification, is not justification, nor regeneration, I now proceed to show, as clearly as I shall be able, what it is. In doing this, I do not claim to be wise above what has been written. I shall draw my views wholly from the Scriptures—that unerring and eternal fountain of light and knowledge. Like Mary, I would ever sit at the Master's feet, and look up to him for instruction. I venerate antiquity, with its inexhaustible stores of knowledge; and I cheerfully acknowledge the authority of the writings of the learned and pious, both living and dead.—But in a matter of so much importance as the soul's sanctification, I desire to know what God says. In the blessed Bible he speaks with unambiguous voice, and needs no interpreter.

“ This is the Judge that ends the strife,
When wit and reason fail;
My guide to everlasting life,
Through all this stormy vale.”

In what, then, does the holiness, or sanctification, revealed in the
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Bible, and made the privilege of Christians in this life, consist? So far as I am competent to answer, I reply, in the three following things:

1. Entire self-consecration to God.
2. Being cleansed from all unrighteousness.
3. The full baptism of the Holy Ghost.

1. Entire self-consecration. This work is indispensable. It is also our own act; being aided by God's preventing grace. It differs from the consecration we make at regeneration, in two respects. 1. We have a more *distinct* and *correct* view of the deep depravity of the soul—our entire moral impotency—our high gospel privilege, and the vast claims of God upon us. 2. We made the consecration when converted—prior to regeneration—being yet unrenewed and unholy. But prior to sanctification, we consecrate ourselves to God in view of receiving this great blessing, being in a regenerate state, and therefore being *comparatively* holy. In the former case, the act proceeded from an unholy heart, incapable of a holy act; and in the latter case, it proceeded from a *relatively* holy heart, capable, through grace, of a relatively holy act. Now, that this act of entire self-consecration to God is the first step in Christian holiness, or sanctification, is abundantly obvious from the Scriptures. In the Hebrew Scriptures, the word meaning *to sanctify* is *kadash*, and means, according to Gesenius, both *to cleanse*, and *to consecrate*. This word is used to denote the consecration of Aaron and his sons to the priest's office. Moses was directed to "sanctify them, that they may minister unto me in the priest's office."—Ex. 28:41. That is, they were *set apart* for this exclusive work. The same word is used in the Hebrew Bible, in this sense, in various places, especially in reference to the dedication of altars, temples, troops for battle, the people of Israel, and sacred mountains. In the Greek New Testament, the parallel word is *agiazo*, having, also, the two-fold sense of *to make clean*, and *to consecrate*. See Robinson's Greek and English Lexicon. It is often used in the New Testament, *to consecrate*, or *set apart to a holy use*—having this tropical sense because, in the Jewish ritual, this was a chief object in all their purifying lustrations. It is used in this sense respecting the consecration of Christ for the work of atonement.—Says the beloved disciple, "Whom the Father hath *sanctified* and sent into the world."—John 10:36.—Also, saith the Savior of himself, just before his betrayal and crucifixion, "For their sakes, I *sanctify myself*."—John 17:19. In both these passages, the word means, not to cleanse, but to set apart, to devote, to dedicate to a special work, to consecrate. It is clear, then, that in the original Scriptures, the term *sanctify*, with its various inflections, is used in the sense of *dedicate*, or *consecrate*. Hence David

said to the priests and Levites, "Sanctify yourselves."—1 Chron., 15:12. That is, "dedicate yourselves to God." This great work all Christians must do, who are seeking holiness. It must be done without reserve, in view of persecutions, and in humble dependence on God. The language of the soul must be,—

"Take my soul and body's powers,
Take my memory, mind and will :
All my goods, and all my hours,
All I know, and all I feel ;
All I think, or speak, or do—
Take my heart, and make it new.

"Now, my God, thine own I am,
Now I give thee back thine own ;
Freedom, friends, and health, and fame,
Consecrate to thee alone ;
Thine I live, thrice happy I !
Happier still, if thine I die."

2. The second step in Christian holiness, or sanctification, is to be cleansed from all unrighteousness by the blood of Christ. This idea of *cleansing* is fundamental in the Holy Scriptures. It is a central idea—like the sun in the firmament, dispensing light and glory throughout the circuit of the heavens. This is the primary sense of the term *sanctification*. The following Scriptures clearly prove the reality of this work of cleansing from all unrighteousness, as well as its glorious extent: "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you."—Ezekiel 36:25. Here is a radical cleansing—removing all *filthiness* and *idols*. The element is clean water, symbolical of the pure blood of Christ. Is not this a thorough work? Is any unholiness left? Also says David, "Wash me thoroughly from mine iniquity, and cleanse me from my sin."—Ps. 51:2. Here, too, is a thorough washing and cleansing; leaving no iniquity nor sin to pollute the soul. Add to this Paul's words, "Let us cleanse ourselves from all filthiness of the flesh and spirit."—2 Cor. 7:1. Here soul and body are cleansed from every taint of sin. Again, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."—Heb. 13:12. Here we have the object and ignominy of Christ's suffering, his people's entire sanctification, and his precious blood as the efficacious means. In harmony with all this, says John, "The blood of Jesus Christ, his son, cleanseth us from all sin."—1 John,

1:7. After this, does any sin remain? Remember the Apocalyptic curse pronounced against all such as add to, or *take away*, either the words or *sense* of Scripture. Once more; the devout David prays, "Wash me, and I shall be whiter than snow."—Ps., 51:1. Is not the whiteness of snow a type of spotless purity? The apostle also records the great object of Christ's death, and shows it to have been, "That he might sanctify and cleanse it (the church) with the washing of water by the Word; that he might present it to himself a glorious church; not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."—Eph., 5:26, 27. How varied and strong is this language. Does it not contemplate a perfect ablution from sin, and entire purity of spirit, soul and body? What else can it mean? It is a cleansing so complete as not to leave a "spot," nor "wrinkle, nor any such thing." Finally: says John, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."—John, 1:9. Here are two distinct blessings; 1. Forgiveness of sins, including regeneration; and, 2. Sanctification; subsequent in its reception, and effected by a heavenly cleansing in the laver of Christ's purifying blood." This cleansing, too, reaches "all unrighteousness," or the remains of corrupt nature, the original infection of inbred sin; while the first blessing embraces only forgiveness of actual and condemning sin. Now, then, look at this array of Scripture. Every text is clear and direct, and has a voice of its own.—Each one is a sun, full orb'd, and shining in his strength. Their convergent beams pour a focal blaze of light upon unprejudiced minds, and shut us up to the conclusion that the second and important step in the work of sanctification, or Christian holiness, *is to be cleansed from all unrighteousness, or filthiness of the flesh and spirit, by the all powerful blood of the Lamb.* Does any one ask how this is done? I am frank to confess I do not know. Further I do not desire to know. Many have lost the blessing by pausing here and trying to solve this heavenly mystery. "The wind bloweth where it listeth, and ye hear the sound thereof, but cannot tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit." The manner *how* the Holy Spirit regenerates and sanctifies the soul, is above all human comprehension. We cannot see the wind, but we can both feel and see its effects, in the waving forests and nodding harvests. So we cannot observe nor explain the operations of the divine Spirit on the soul; but its effects we can feel with a conscious and captivating distinctness, and its fruits we can discern in the life and conversation. With vain philosophy we have nothing to do; but with the Bible, every thing. In this celestial chart, this heavenly geo-

graphy of the skies to man, the way to heaven is clearly set down. On every leaf may be traced, in letters of crimson dye,

"There is a fountain filled with blood,
Drawn from Immanuel's veins;
And sinners plunged beneath that flood,
Lose all their guilty stains."

Be it ours to *believe*, to eat the Word of the Lord, the bread of eternal life, and grow thereby.

3. The third and crowning step in the work of Christian holiness, or entire sanctification, is the baptism of the Holy Ghost. The soul being cleansed, swept and garnished, is now filled with the Holy Spirit. It is an extraordinary infusion of divine life, communicating a conscious dominion over sin, a sense of death to it and life to God, a heavenly boldness, a pure flow of divine love; exalting Christ, casting down self, and lifting the soul above the world. It is a teaching, guiding, empowering, and animating Spirit. It is the conscious inhabitation of the Holy Ghost; giving powerful victory over temptation, fear that hath torment, and death, with its corruption and worms. It is the holy comforter, dwelling in the soul, resuscitating its languishing powers, melting the heart of stone, refining its dross, and strengthening it with might in the inner man. It is a thought worthy of consideration, that each of the three persons in the adorable Trinity has had a special work to do in the salvation of this revolted world. The peculiar dispensation of the Father may be said to extend from the creation to the advent of Christ; though Christ existed then also, as the burden of prophecy, and as concealed under types and shadows, as well as the Holy Ghost. Yet God the Father, in a peculiar sense, walked in Paradise, dwelt among his ancient people, appeared to Moses, thundered on Mount Sinai, and filled the ancient tabernacle, amidst the thousands of Judah. But in the fullness of time, Christ, the second person, came—led a life of humiliation, traduction, ignominy, and expiated a world's guilt on a malefactor's cross. This was peculiarly his dispensation. But at his ascension, he said, "I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever."—John, 14:16. And this is "the Comforter, which is the Holy Ghost."—John, 14:26. So that this is emphatically a dispensation of the Holy Ghost. He is as truly on this earth, walking up and down these hills, and coming up into our houses, as was Jesus Christ among the Jews. Thousands, too, who look back and condemn the Jews for rejecting Christ, and feel that they would have received him, are no less stubbornly and blindly resisting the mission of the divine Comforter.—

He comes to many a heart embraced, like the Jews, in the covenant of promise, but is not received in His true character,—the character of an almighty agent, sent down from heaven to baptize believers with an extraordinary outpouring of his divine influence, as on the day of Pentecost, as well as to awaken and regenerate sinners; but being rejected, turned aside to others. This special baptism of the Spirit is clearly taught in the Scriptures. John the baptist said, " He shall baptize you with the Holy Ghost and with fire."—Matt., 3:11. The apostles and others, on the day of Pentecost, " were all filled with the Holy Ghost." —Acts, 2:4. " On the Gentiles also was poured out the gift of the Holy Ghost."—Acts, 10:45. " What! know ye not that your body is the temple of the Holy Ghost?"—1 Cor., 6:19. Christ also breathed on his disciples and said, " Receive ye the Holy Ghost."—John, 20:22. St. Paul found certain disciples at Ephesus, and said to them, " Have ye received the Holy Ghost since ye believed?"—And when Paul laid his hands on them, the Holy Ghost came on them."—Acts, 19:26. This baptism of the Spirit gave them power from on high. It is the finishing work of holiness, or sanctification. It is the privilege of believers now. Without it, we gasp for breath; but with it, we inhale vital air, and great spiritual life.

" O that it now from heaven might fall,
And all my sins consume;
Come, Holy Ghost, for thee I call,
Spirit of burning come.

" Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole."

Such is Christian holiness, or entire sanctification. How does this doctrine magnify the riches of Christ, and fill believers with joy unspeakable and full of glory!

THE only sure mark a man can have that he walks closely with God, is an abiding consciousness of his pardoning favour. *This* the Christian feels in his own breast. An enthusiast may take it for granted that he has it; but he feels it not. Some feel for a little while a persuasion that God hath forgiven their sins, but do not retain it. This is not enthusiasm; but as it is the witness of the Spirit, it is lost by returning to sin.

For the Guide to Holiness.

SPIRITUAL REST.

"Ye shall find rest to your souls."

WHAT a fullness of meaning there is in that little word *rest*! The laborer, toiling all the day to earn his bread by the sweat of his brow, retires at evening, and stretching his weary limbs upon his couch enjoys sweet *rest* in balmy sleep. The mariner, tossed to and fro upon the mighty ocean, contending for months with winds and waves, finally reaches his port in safety, and there, in the bosom of his family, he *rests* from all his toils. So the student, the teacher, and the faithful minister; they all have their seasons of toil and anxious care, and their times of pleasant refreshing rest.

But if natural rest is so precious, how much better is spiritual rest,—the rest of the soul. How delightful to rest from a guilty conscience, from the plague of inward corruptions, from the fear of death and the dread of the judgment day!

But where is this rest to be found? It is not in *wealth*, however abundant; for the immaterial spirit cannot be satisfied with material substance. Can houses and lands, fruits and money, supply the wants of an immortal mind? And, moreover, we must soon be separated from these. Our Lord tells us of one who said to his soul, take thine ease, eat, drink, and be merry, for thou hast much goods laid up for many years. But God said unto him, thou fool, this night thy soul shall be required of thee! It is not in the *honors* of this world; for the more these are possessed the more they are desired. We read of Haman, who told his friends of all the things wherein the king had promoted him,—how he had set him above all his princes, and that Queen Esther would have none present at her banquet with the king but himself; yet, said he, all this availeth me nothing while I see Mordecai the Jew, sitting in the king's gate. It is not in *worldly pleasure*, for this dazzles but to deceive, and allures but to destroy. Solomon tells us that he gave himself to mirth and pleasure, and so far from being satisfied therewith, he said of laughter, it is madness, and of mirth, what doest thou? It is not found in *beautiful situations* and *splendid scenery*, for the eye is never satisfied with seeing, nor the ear with hearing. The same wise man tells us that he made him great works,—builded houses, planted vineyards, gardens and orchards, and that whatever his eyes desired he kept not from them. And yet when he looked upon all he had wrought, behold, all was vanity and vexation of spirit! Neither is it found

in *intellectual attainments*, the refinements of education; for these, though far above sensual pleasures, do not reach the case, do not satisfy the spiritual wants of the soul; and we know that much study is a weariness to the flesh, and of making many books there is no end.

But if this rest is not found in wealth, honor, pleasure, beautiful scenery, or intellectual attainment, where shall we seek for it, how shall we attain unto it? Without doubt, we may answer, it is to be found in knowing, loving, and enjoying God, the great First-cause, the source of intelligence, the soul of the universe, and the glory of the heavenly world. In receiving Jesus Christ whom he has sent, sitting at his feet with Mary, leaning upon his breast with the beloved John, and counting all things loss for his sake, with the devoted Paul! Here is *rest* indeed! *rest* worthy of a rational soul, of an immortal spirit; *rest* that is abiding, increasing, and that will endure for ever. Here the understanding is enlightened, the conscience is disburdened of its guilt, the will is sweetly lost in the will of God, the affections are set upon things above; Christ takes up his abode in the soul, and sweet communion is enjoyed with the Father, Son and Holy Ghost.

This is nearly allied to the rest of angels,—of the spirits of the departed in heaven, and of our first parents in paradise. It is the rest of Enoch, who walked with God, of Abraham, the father of the faithful, of David, the sweet singer of Israel, and of that disciple whom Jesus loved. Yea, it is the rest which the devoted Fletcher, the sainted Fisk, and the beloved Summerfield enjoyed. O, my soul, thou art called to the enjoyment of this rest! Choose thee this good part which shall not be taken from thee. It shall be mine, I will seek no other. “Lord, evermore grant me this rest.”

“O that I could for ever sit,
With Mary, at the Master’s feet!
Be this my happy choice;
My only care, delight, and bliss,
My joy, my heaven on earth be this,
To hear the Bridegroom’s voice.”

New Jersey.

S. T.

If enthusiasm be imagining ourselves to be in the favor of God, or inspired by Him, when we are not; it will follow, that every man who has felt his sins forgiven becomes an enthusiast when he hopes he is still in the favor of God, though he has lost the sense of his love.

For the Guide to Holiness.

COMFORTS BY THE WAY.

BROTHER KING :—About one year ago my Christian experience was published in the “Guide ;” I also became a subscriber, and can truly say that each number has been a feast to my heart.—May its influence continue to increase until the whole world shall be blest with its hallowed principles. It has often, during the past year, been suggested to my mind to write another piece for that invaluable work. I know the effort is a good one, and altho’ I feel my weakness, I am encouraged in the strength of my master to perform my duty and leave the result with him. Writing will relieve my own mind of a weight of responsibility which I feel resting upon me.

Happy would it have been for me if I had given myself up wholly to God when I first enjoyed his justifying favor ; and had then known my privilege of living a holy life—a life of faith, and of realizing continually the efficacy of that blood which cleanses from all sin. How many doubts and fears, how much gloom and sadness would I have escaped. I enjoyed enough of the power of godliness in a justified state to *sustain* me under the most trying circumstances. But since I have enjoyed a sanctified state I have been *triumphant*. I feel that I have the victory through Jesus Christ my Savior. My doubts and fears, and gloom and sadness, have given way to living faith, confiding love to heavenly light and joy in the Holy Ghost. Hallelujah ! Glory be to God for ever. My Savior was indeed very dear and precious to my heart when I first felt his pardoning love. But O ! infinitely more so since he has blest me with a sacred nearness with himself, surpassing any thing of which I ever had conceived, and has permitted me to rest in his bosom and feel his gushing blood applied to my heart by faith ; while he is giving me the sweetest assurances of his sympathy and love. O ! happy state for one who has been tossed and driven upon the ocean of adversity, afflicted and distressed, amidst the scoffs and frowns of a persecuting world. O ! what a sweet refuge I have found. A rest from passion, a rest from fear and care and unbelief. ’Tis faith in Jesus—faith in the glorious atonement which he has made, that

“ Lays the rough paths of nature even,
And opens in the breast a little heaven.”

I will add a few extracts from my diary :—

Sept. 27, 1846. During the last five or six weeks I have been

unusually blest. My consolation has been deep and full, and my peace has flowed as a river. My faith has been strong and unwavering, and my heart has been glowing with that "perfect love" which "casteth out fear." I attended a camp-meeting, where the power of God was most strikingly manifested. A universal solemnity seemed to pervade the assembly. Sinners were convicted, mourners were comforted and made to rejoice, believers were sanctified, and a mighty wrestling prevailed for full redemption and complete victory over sin; while loud hallelujahs arose from those who claimed the blessing, and felt that the blood of Jesus had cleansed their hearts from all sin. Glory be to God, my own full heart often overflowed from a deep sense of what the Lord had done for poor unworthy me. The honor bestowed upon me by my Heavenly Father fills me with wonder, and sinks me into the depths of humility. O! what am I, that I should be so peculiarly honored and blest. To God be all the glory.

28th. I still feel that my Heavenly Father is with me, and that he is still guiding my feet in the ways of truth and holiness. I feel that he has a work for me to do. His strength is made perfect in weakness, and I am made the object of his unbounded love and condescending goodness. O! the riches of his grace! how deep, how full, how wide. What glorious perceptions are brought to my mind through the rich provision of the gospel. I am filled with consolation.

29th. Although I have been so eminently blest, and have enjoyed so much deep and sweet communion with my Heavenly Father, and have realized the cleansing efficacy of the blood of Jesus, and have felt that I enjoyed a sanctified state, yet I am conscious that I have only entered upon the borders of that lovely inheritance. The cares and perplexities of life no longer distract me; yet I do feel that they occasionally draw away my mind from that object where all my affections are centered, and where I would have my thoughts always absorbed. I desire to feel a continual sinking into the will of God; to have a consciousness that I please him in all I do and say, and think and feel. Lord help me. I know that I am not sufficient for these things in my own strength. But thy grace is sufficient. The Holy Spirit will help my infirmities. The blood of Jesus cleanses and will keep me clean, while I confide in him as my *present, complete* Savior. Amen.

Should I be permitted to sojourn long in this wilderness, you perhaps will hear from me again.

A CHRISTIAN PILGRIM.

Lexington, Ky., July, 1847.

For the Guide to Holiness.

SECRET DISCIPLES.

WHEN our blessed Lord tabernacled in the flesh, there were many whose judgment was convinced, and whose hearts were made to feel that he was the true Messiah; yet, notwithstanding this, they feared to confess their faith in him lest they should suffer persecution. The parents of the blind man whose eyes Jesus opened, were of this description. They feared to confess Christ, lest they should be put out of the synagogue. See John 9: 21, 22. Many of the rulers also believed on Jesus, but did not confess him for the same reason. See John 12: 42. Joseph and Nicodemus are particularly named as disciples of this description; but after the Savior's crucifixion, to their praise be it spoken, they took a more bold and honorable stand for their divine Lord and Master. See Mark 15: 43. John 19: 38, 39, 40.

The object of the writer on the present occasion is to ask attention to the duty and importance of overcoming a man-fearing spirit as being a slavish spirit, and one that "bringeth a snare." Such a spirit is fraught with evil and only evil, and that continually.

Every secret disciple is more or less influenced by this fear of a something, they may hardly know what; sometimes it is one thing, and sometimes another.

No man can be truly said to fear God, or enjoy gospel freedom and salvation from sin, who occupies the ground of a secret disciple. It is a settled question that "no man can serve two masters." But how many there are who vainly strive to serve God, the world, and self, alternately and together, and at the same time hope that all will be well in the end. O, miserable living! It is to be feared that many of this class will finally miss of heaven, and find their everlasting portion with hypocrites and unbelievers.

Now, then, is the time "to lay up a good foundation against the time to come," and to "wash our robes and make them white in the blood of the Lamb. To do this, we must be bold, and openly active in the cause of our blessed Redeemer, "shewing our faith by our works" and being always ready for every good word and work. "Holiness to the Lord" should be the motto on every Christian's banner. This banner, too, should be kept unfurled and carried into all the avenues of life as a watchword and beacon to others. By this means we may

be enabled to go from strength to strength and from conquering to conquer.

“Wicked self must be denied,
Passion, envy, lust and pride.”

Then shall we no longer be in bondage to the fear of man, or of death itself, but through grace will soon finish our earthly course with joy, and hear the welcome plandit of “ Well done good and faithful servant, enter thou into the joy of thy Lord.” To the secret, inactive disciple it can never be said, “ Well done good and faithful servant,” for such ones never were faithful, never served God with all the powers of body and mind as commanded and required to do.

Dear reader, these broken thoughts are submitted to your candid consideration by their humble author, with the earnest desire that God’s blessing may attend them.

B. S.

JULY, 1847.

THE PEN OF IRON.

BOLD STROKES OF TRUTH.

WHEN Bishop Latimer was on his trial he at first answered carelessly. But presently he heard the pen going behind the tapestry, which was taking down his words. Then he was careful what he said.

There is an all-recording pen behind the curtain of the skies, taking down our words and acts for judgment.

It is a pen of iron. “ The sin of Judah is written with a pen of iron, and the point of a diamond.” It graves deep its records on the imperishable tablets of eternity—a record of every thought, word and act. How ought we to live, since we can almost hear the all-recording pen going every hour, since we know that every day we are filling a page in the books that shall be opened at the judgment, and the record is imperishable as eternity.

A rich landlord in England once performed an act of tyrannical injustice to a widowed tenant.

The widow’s son, who saw it, became a painter, and years after succeeded in placing a painting of that scene where the oppressor saw it. As his eye fell on the picture, the rich man turned pale and trembled, and offered any sum to purchase it, that he might put it out of sight. If every scene of wickedness through which a man passes, should be painted, and the painting

hung up about him, so that he would always see the portrait of himself with the evil passions expressed on his countenance, and himself in the very act of wickedness, he would be wretched. Such a picture gallery there is; and in eternity the sinner will dwell in it; for every feature and every liniament of the soul, in every feeling and act of wickedness, is portrayed imperishably, and will be exhibited to the gaze of the universe forever.

By the discoveries of modern science, the rays of the sun are made to form the exact portrait on whom they shine. We are all living in the sunshine of eternity, which is transferring to plates more enduring than brass, the exact portrait of the soul in every successive act with all its attendant circumstances.

Interesting to the antiquarian, is the moment when he drags out from the sands of Egypt some obelisk, on which the pen of iron, and the point of a diamond, have graven the portraits, the attitudes, the dresses, and the pursuits of men who lived and died three thousand years ago. But none can utter the interest of that moment when from the silence of eternity shall be brought out tablets thick-set with the sculptured history of a sinful soul, and men and angels, with the sinner himself, shall gaze appalled on the faithful portraiture of a life of sin. Remember, then, oh transgressor, you must meet the record of your sin in eternity.—*N. E. Puritan.*

LETTER FROM AN INDIAN YOUTH.

THE following letter was written by a pious Indian youth,—a student at the Wesleyan Seminary at Albion, Michigan,—to the wife of Rev. Reeder Smith, Agent of the Institution and Superintendent of the Indian Department, on their leaving for Boston.

The society in Boston “For the Propagation of the Gospel among the Indians in North America,” appropriate one hundred dollars per year, for the benefit of this youth, who was selected from among the Chippewas, near Saganaw, and by them named Samuel Kirkland. The letter, to be sure, is not on the subject of entire consecration, yet we think the manifest piety, and the rapid improvement of one year’s education, will be highly pleasing to our readers.

WESLEYAN SEMINARY, ALBION, JUNE, 1847.

I take this opportunity to inform you of my health; it is very good, for me, at present, and I have prosperity in my studies this present

time. I am very glad of it, also, in religious matters. When I pray, I am very happy in my heart and in my soul. I love to worship our Savior Jesus Christ. Because he loves me, I give him all my heart—all my soul; because that is the reason he died in the world to save my soul; and I will pray as long as I live in the world. Another thing I wish to tell you: when I first saw the missionary I did not like him, because he wanted to preach to us; I did not want to hear to his preaching, that time, when I was in the paganism and darkness—ignorant, worshipping idols which made by hand of man; I did not know this was wrong way, because I was ignorant. That time the missionary he come again to try to preach to us; I thought I would go and hear him preach; I did so; he preached about Jesus, about crucified Jesus, to be come, saving our souls. He said, "My dear brother and sister, if you believed whatever I say, your soul shall be saved, and you shall be happy in your heart." This is the language of the missionaries. I did believe what he said; while I was believing, I begin tremble and fall down on the ground. God he converted my soul. I was very happy.

Since that I been pray great deal. I think I am one of the children of God. When I hear the missionary preach, my tears begin run down on my cheek, because I believe God. I feel in my heart that I wanted to help him to preach among the poor native Indians—I desire I loved to do so. I hope God he will give me his blessing, and power, and liberty to be able to speak his words. We Indians are going to school here; when we are done going to school here, we will go from the W. Seminary to our relative Indians to tell them about Jesus. Another thing I wish to mention. Last fall, when I was in the camp-meeting, I saw brother Rev. Reeder Smith. He came in our camp-meeting and he preach to us. We were much please to hear him. He preach quite interesting preaching. That time he spoke to me about school; he said, "Do you want go to school?" I answer him, "Yes, sir." Again, he spoke; he said, "Will you try be a good boy again?" I answered, "Yes, sir." Afterward he told me, "You may come to school;" and I did so. When I got in Wesleyan Seminary, he give me new name—Samuel Kirkland. Also, we have very excellent school; I loved very much our teacher, Miss E. A. Smith; she very excellent teacher; she teach us very good indeed; and we have Bible class. Brother Rev. Reeder Smith's wife * is our teacher in the Bible class. Last Sabbath, during the Bible class, my tears began run down on my cheek. She describe to us about Joseph, when he was in the Egypt. He was great

*This is the lady to whom the letter was written. It is a well-deserved compliment, though in the simplicity of the youth it was not probably designed as such.

man that time his brothers sold him to slavery ; then he become great man because he was love to worship God. During the famine he was in the Egypt, and his brothers came down in the Egypt to buy food ; he told them they must come with their youngest brother. Those brothers did so. But Joseph, when he saw his youngest brother, he was weep ; he was so happy, his tears run down on his cheek—he could n't refrain his weeping ; just as the way with me during the Bible class—my tears run down on my cheek—I could n't refrain my tears. I called great interesting classes, but I extremely sorry you are going way ; I wish you would teach us whole year ; I hate it to have you go way : I love such interesting classes. You tell our Christian friends to Boston that we expect to preach Jesus when we are done go to school ; and I very thankful for what they have done for me, and provide place for me where I can learn to read and spell and write. Do pray for us and all our Indian brothers and sisters. I have no more to say, but to thank you very much for all you have done for us, and pray God will bless all Boston people. Loving you, and brother Rev. Reeder Smith, much for your goodness to us Indians, I subscribe myself your Christian brother,

MAME-ZHAIH-SUNK,
or
SAMUEL KIRKLAND.

FORGET YOUR INJURIES.—He is unwise and unhappy—extremely so—who never forgets the injuries he may have received. They come across his heart, like dark shadows, when the sunshine of happiness would bless him, and throw him into a tumult, that not easily subsides, The demon of hate reigns in his bosom and makes him of all accountable creatures the most miserable.

Have you been injured in purse or character ! Let the smiling angel of forgiveness find repose in your bosom. Study not how you may revenge, but the best way to return good for evil. It was the constant habit of Bishop Boulter to forgive all who injured him, and he always enjoyed peace of mind. After his death, the following lines were written by one of his friends. They are no less beautiful than true :

Some write their wrongs in marble ; he more just,
Stooped down serene and wrote them in the dust ;
Trod under foot, the sport of every wind,
Swept from the earth, and blotted from his mind—
There buried in the dust he bade them lie,
And grieved they could not 'scape the Almighty's eye.

THE DOCTRINE THAT MEN NEITHER CAN NOR WILL BECOME PERFECTLY HOLY IN THIS LIFE, CONSIDERED.

TAKING up this point where we dropped it in our last paper, we first remark that a sentiment so prevalent and so effective as the one above stated, ought to have its foundation thoroughly searched out. If it be in the Bible let us know where. Let us see its "local habitation."

Moreover if it be there, it is there for some object or purpose. We may with propriety ask what this object appears to be; or no particular object being intimated in the Bible, we may ask, What can we conceive it to be?

Is the object this—to limit and regulate our expectations, and thus act upon the degree of effort we shall make, or upon the spirit with which we make it?

To what we suggested on this point in our last, we add a few words now. It has been held and taught by men whom we highly esteem, that the Bible doctrine is—None will ever become perfect till they reach heaven. The economy of the gospel system contemplates and provides for nothing more—for this, and this only. The precepts were designed to encourage efforts as long as we live—with the distinct understanding, however, that no perfect obedience is to be expected short of heaven. The promises are to have their complete fulfillment then and there, only.

On this system each precept enjoying perfect holiness, might have closed with the clause—"None will ever obey this till after death;" and each promise of grace to help might have specified where and when only this ample grace should be given, namely, in the perfect state of heaven. "If any man lack wisdom let him ask of God; he giveth liberally"—in heaven. "My grace is sufficient for thee"—after the body is laid in the grave, and its temptations and infirmities annoy thee no longer. By which "exceeding great and precious promises, we become partakers of the divine nature."—only, however, after our souls have reached heaven. "Christ loved the church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word"—in heaven only, to perfection; "that he might present it to himself (to be made) a glorious church, not having spot or wrinkle or any such thing, but that it should be holy and without blemish"—a certain indefinite portion of this work always remaining, however, to be done in heaven.

The emendations requisite in this last cited passage, to make it coincide with the dogma in question, suggest to us to ask *when* precisely perfect sanctification does take place? Is it instantaneously,

in the moment of transition from earth to heaven? Then how should the "church be sanctified and cleansed *with the "washing of water by the word?"*" Or is it after the soul enters heaven? Still we ask, what "word" and what "washing of water" are the specified means? And how long is it after the soul enters heaven before she is prepared to be "presented" to Christ as a bride to her husband? But time and space forbid us to follow out these queries farther.

(4.) The entire system providing for only an imperfect holiness in this life must have had an object. Was this object to keep Christians humble? So we have often heard it more than intimated. If this be the true reason, then why should it not be yet more applicable in heaven itself by how much the greater is their holiness, and the more universal? Does holiness of heart so naturally beget pride that too much of it or too much effort to attain it creates real danger? Will it be said that too much simple, child-like faith in God, is perilous to one's humility, or that being filled too much with the Spirit is of course a dangerous state?

Again, the Bible does often warn us against pride and sometimes forewarns us of its *causes*. Does it locate these causes in the Spirit of God, or in the flesh of man? in being spiritually-minded, or in being carnally-minded? in having too much faith, love, and holiness, or in having too little?

Yet again, where do we find these warnings against the danger of pride accruing from too much holiness, or too much faith and zeal for holiness? Are they in fact appended precisely where they are most needed—viz. to those "exceeding great and precious promises?" Do we there read—"Ask what ye will, and it shall be done unto you," only, lest ye be ruined by pride, I shall still bestow my grace sparingly and still leave some sin unsubdued till you are safe in heaven? Do we in fact find such limitations, made for such a purpose?

Finally, we put the question in the general form;—In what manner and in what connection is this dogma taught, viz. that no man shall ever avail himself of these provisions for sanctification, so as to overcome all sin? Is the affirmative on this point ever denied? Is it anywhere affirmed that the gospel promises are intrinsically too limited, or that the promised grace is too scanty; or even that no man through all time will ever in fact exercise such and so much faith as to realize the fulfilment of whatever is promised?

Pushing similar inquiries in reference to the *precepts* on the subject of holiness, we ask,—Will it be claimed that they do not really intend to enjoin sinless life? or is it claimed that the Bible re-

veals it as a universal fact that no man can, even with grace obtained, fully obey them? or is it asserted that no man ever will?

Now, for ourselves, we are not aware that the promises or the precepts of the Bible are thus qualified, or, as we might express it, are thus counteracted and nullified in their moral power. Within our knowledge it is not the case that those who have denied both the fact of entire holiness in this world and the practicability of the attainment, have ever produced the evidence in any such form as we have been suggesting.

On the contrary, they have relied mainly if not solely on the testimony of certain general statements respecting the sinfulness of man as a race,—statements which contemplate man in an unconverted state, and as not availing himself *at all* of the provisions of grace for sanctification. How, then, can such statements be deemed to be testimony that all the race, *with* all possible aid from grace, must be evermore sinning during all the present life? Is it so very clear that the Spirit of inspiration ever intended to affirm universal sinfulness, under the reign of grace and despite of its utmost efficacy to renew and sanctify the heart? If the latter had been the intention, surely it were an easy matter to have made the declaration most easily intelligible, specific, and indisputable.

Such being the state of the case respecting the dogma in question; the testimony in its support being so irrelevant; the lack of relevant and explicit testimony being so entire; and the antecedent probability against its truth being so cogent; we are constrained to regard it as really baseless.

A dogma so pernicious in its tendencies, ought to be forever exploded. O! were its influence utterly effaced from the heart of the churches, then might we hope to see the promises and precepts of the gospel pertaining to personal holiness resume their legitimate sway. Then might the whole church feel the pressure of obligation to be holy as God is holy, and the encouragement of those ample promises by which we may indeed become partakers of the divine nature. O! when shall this once be?—*Oberlin Evangelist.*

THE FULLNESS OF CHRIST.—There is not a want in the sinner, but there is a corresponding fullness in our blessed Redeemer. Is the sinner hungry? Let him come to Christ, and he shall be made to partake of the bread of life. Is the sinner thirsty? Let him come to Christ, and he shall be permitted to drink of the wells of salvation. Is the sinner sick? Let him come to Christ, and he shall have life and vigor infused into his soul. Is he naked? Let him come to Christ, and he shall receive a beautious robe. Is he

blind? Let him come to Christ, and he shall have his eyes opened to see wondrous things. Is he deaf? Let him come to Christ, and his ears shall be unstopped to hear the voice of uncreated harmony speaking peace to his happy soul. Is the sinner burdened? Let him come to Christ, and his burden shall be taken away. Is the sinner longing for rest? Let him come to Christ, and he shall have sweet repose. Is he trembling under the apprehension of future wrath? Let him come to Christ, and he will find that there is now, therefore, no condemnation to them which are in Christ; for, according to the Scriptures, "Being justified by faith, he shall have peace with God, through our Lord Jesus Christ."—Yes, no matter what may be the sinner's wants, or woes, Christ is suited to his case, in all things. Only, therefore, let him come to Christ, and he shall be made rich and happy throughout all time, and throughout all eternity. Assuredly, then, it is the sinner's interest to come to Christ.—*Rev. D. Baker.*

LOVE.

"YES! I will always love; and, as I ought,
Tune to the praise of love my ceaseless voice;
Preferring love, too vast for human thought,
In spite of erring men, who cavil at my choice.

Why have I not a thousand, thousand hearts,
Lord of my soul! that they might all be thine?
If thou approve,—the zeal thy smile imparts,
How should it ever fail! Can such a fire decline?

Love, pure and holy, is a deathless fire;
Its object heavenly, it must ever blaze;
Eternal love, a God must needs inspire,
When once he wins the heart and fits it for his praise.

Self-love dismissed;—'t is then we live indeed,
In her embrace, death, only death is found;
Come then, one noble effort, and succeed,
Cast off the chain of SELF, with which thy soul is bound.

Oh! I would cry, that all the world might hear,
Ye self-tormentors, love your God alone;
Let his unequalled excellence be dear,
Dear to your inmost souls, and make him all your own."

MADAM GUION.

WE WOULD SEE JESUS.

I would see Jesus in prosperity; that its fascinating light may not lead me to a dreadful precipice; but that his good Spirit may whisper to my heart the noble inducements Christians have to devise liberal things. "What am I, O Lord, that thou shouldst put into my heart to do these things, when the earth is thine, and the fullness thereof? Is it not thine own which I return unto thee?"

I would see Jesus in adversity, because he is a friend born for such a state, because when all the fallacious props of happiness give way, his single name alone supports the building. I would see Jesus in adversity, that I might order my cause before him, for he has all power in heaven and earth, and easily can arrange future events, so as to throw lustre on the darkest circumstances.

I would see Jesus in health, that I may turn at his gentle reproof—that I may not be full and forget God, but be devoted, body as well as soul, to his praise.

I would see Jesus in sickness, because he healeth all my diseases. He alone dispenses the balm of Gilead; he alone is the Physician there.

I would see Jesus in ordinances, for what are ordinances, destitute of him? As the body without the spirit is dead, so are ordinances without Christ. He shows himself through the lattices, he appears in his beauty, he is as the dew unto Israel, as the shadow of a great rock in a weary land; his people sit under his shade with great delight; his fruit is pleasant to the taste. They say continually in ordinances, "Make haste, O my beloved; be thou like a young hart upon the mountains."

I would see Jesus in social intercourse, for what are the charms of friendship? what the refinements of taste? what the pleasures of conversation? Are they not unsatisfying and delusive, unless sanctioned by the grace of this Redeemer?

I would see Jesus in my own heart, as the lord of its affections, of its purposes, of its hopes and fears; the author of its existence and happiness.

I would see Jesus in death, as the Sun of righteousness, whose beams in the darkest moments can spread light and healing. I would listen to his voice, saying, "To him that overcometh will I give to eat of the tree of life." "Fear not, I have the keys of hell and death." Arise, O thou wearied follower of the crucified Lord, and enter into thy rest.

I would see Jesus in glory, for what is heaven itself without him? But when we shall see him as he is, *then we shall be like him*, and be forever happy in his presence.—*Evangelical Magazine.*

MADAME GUYON.

THE excellence of this sainted woman is extensively known in the Churches, and we doubt not it will be a source of gratification to the more ardently pious, to know that Dr. Upham has prepared her life and religious opinions and experience, for the public. The work is published by the Harpers in two 12 mo. volumes, of about 400 pages each. It contains, also, some account of Fenelon.

The following extract, it will be seen, refers to her experience not long before her death :

The following statements, which are to be found near the close of her Autobiography, will give the reader an idea of the state of her religious feelings at this period. “*In these last times*, if I may so express myself, I can hardly speak at all of my inward dispositions. The reason is, that my state has become *fixed*;—simple in the motives which govern it, calm in its reliance on God, and without any variation. So far as *self* is concerned, it may be described as a profound annihilation. I see nothing in myself, nothing of the natural operation of the mind distinct from the grace of God, to which I can give a name. All that I know is, that God is infinitely holy, righteous, and happy; that all goodness is in him; and that, as to myself, I am a mere **NOTHING**.

“To me every condition seems equal. As God is infinitely wise and happy, all my wisdom and happiness are in him. Every thing which, in the state of nature, I should have called my own, is now lost in the divine immensity, like a drop of water in the sea. In this divine immensity the soul sees itself no more as a separate object: but it discerns every object in God; without discerning or knowing them as such *intellectually*, but by faith and by the affectionate feelings of the heart. God is not only in the soul itself, constituting its true life, but is in every thing else. Viewed in relation to the *creature*, every thing is dark; viewed in relation to *God* every thing is light; and God will always enlighten and guide those who are truly his, so far as is proper and of real advantage. My soul is in such a state, that God permits me to say, that there is no dissatisfied clamor in it, no corroding sorrow, no distracting uncertainty, no pleasure of earth, and no pain which faith does not convert into pleasure; nothing but the peace of God which passes understanding, *perfect* peace. And nothing is of *myself*, but all of God.

“If any persons think there is any good in me, separate from God, they are mistaken; and, by indulging in any such thoughts, they do injury to the Lord whom I love. All good is *in* him, and *for* him. The

greatest satisfaction I can have is the knowledge, that *he is what he is*; and that, being what he is, *he never will or can be otherwise*. If I am saved at last, it will be the free gift of God; since I have no worth and no merit of my own. And in the deep sense that I am nothing of myself, I am often astonished that any persons should place confidence in me. I have often made this remark. Nevertheless, in this, as in other things, I have, and can have, no will of my own. I must do what the Lord would have me do. Although poverty and nakedness belong to me in *myself*, yet God helps me to answer and instruct those who come to me, without difficulty. Appropriate words, such as the occasion requires, seem to be given me by that Divine agent who rules in my heart. As I seek nothing for myself, God gives me all that is necessary, apparently without seeking or studying for it.

"I feel much for the good of souls. It seems to me that I should be willing, in my own person, to endure the greatest sufferings, if it might be the means of bringing souls to the knowledge and love of God.—Whatever wounds the church of God wounds me. Deeply do I desire her prosperity. He whom my soul loves keeps me by his grace, in great simplicity and sincerity of spirit. I have but one motive,—that of God's glory. And in this state of mind, I possess what may be called a freedom or enlargedness of spirit, which elevates me above particular interests and particular things; so that, in themselves considered, and separate from the will of God, such particular things, whatever they may be, and whether prosperous or adverse, have no effect upon me, but my mind entirely triumphs over them."

Among the last letters which she wrote, was the following to her brother, Gregory de la Mothe; a humble and pious man, connected in some way with the religious Order of the Carthusians. Between this brother and Madame Guyon there seems to have been a strong mutual confidence and affection.

" Blois, —, 1717.

" My dear Brother,

" The letter which you had the kindness to send me was received in due time. In the few words which I am able to return in answer, permit me to say:—separation from outward things, the crucifixion of the world in its external relations and attractions, and retirement within yourself, are things exceedingly important *in their time*. They constitute a preparatory work; but they are not the *whole work*. It is necessary to go a step further. The time has come when you are not only to retire *within* yourself, but to retire *from* yourself;—when you are

not only to crucify the outward world, but to crucify the inward world; to separate yourself absolutely and wholly from every thing which is not God. Believe me, my dear brother, you will never find rest anywhere else.

"The time of my departure is at hand. For a considerable time past, I have had it on my mind to write and tell you so. If you can come and see me, before that last hour arrives, I shall receive you with joy. When I am taken from you, be not surprised, and let not your heart be troubled. Whatever may happen, turn not your eye back upon the world. Look forward and onward to the heavenly mansions;—be strong in faith;—fight courageously the battles of the Lord.

"I remain, in love, your sister,

"JEANNE M. B. DE LA MOTHE GUYON."

The following letter, addressed to one of her religious friends, was written, like the preceding, in the year of her death, and probably only a few weeks before that event.

"Blois, —, 1717.

"To —.

"I can only say at present, my dear friend, that my physical sufferings are very severe, and almost without intermission. It is impossible for me, without a miraculous interposition, to continue long in this world under them. I solicit your prayers to God, that I may be kept faithful to him in these last hours of my trials.

"Last night, in particular, my pains were so great as to call into exercise all the resources and aids of faith. God heard the prayer of his poor sufferer. Grace was triumphant. It is trying to nature; but I can still say in this last struggle, that I love the hand that smites me.

"I remember that, when I was quite young, only nineteen years of age, I composed a little song, in which I expressed my willingness to suffer for God. My heavenly Father was pleased, for wise purposes, to call me early to this kind of trial. A part of the verses to which I refer is as follows:—

By sufferings only can we know
The nature of the life we live;
The trial of our souls, they show,
How true, how pure, the love we give.
To leave my love in doubt would be
No less disgrace than misery.

I welcome, then, with heart sincere,
The cross my Savior bids me take:

No load, no trial is severe,
That's borne or suffered for his sake :
And thus my sorrows shall proclaim
A love that's worthy of the name.

" Repeating my request for an interest in your supplications, I remain,

" Yours, in our Savior,

" JEANNE M. B. DE LA MOTHE GUYON.

The following appears to have been written to an ecclesiastic, in whose religious character and labors she had great confidence and hopes.

" Blois, ——, 1717.

" Dear and Reverend Brother in Christ,

" I have had a great desire that your life might be spared. Earnestly have I asked it of the Lord, if it were his will, because it seemed to me to have a connection with the proress of his work in this world. In respect to my own situation, all I can say is, that my life seems to me to hang on a slender thread. I make no account of its continuance ; although I know well that God can raise me up in a moment, if he has any thing further for one who accounts herself as *nothing*, to do here in the world. If my work is done, I think I can say, I am ready to go. In the language of the Proverb, I have already ' one foot in the stirrup,' and am willing to mount and be gone, as soon as my heavenly Father pleases.

" I take the liberty to send through you my affectionate salutations to our friend B. and his family ; and, in behalf of all our common friends, it is my earnest prayers that God would be all things to them. Let us all say with one accord, **ADVENIAT REGNUM TUUM** ; *Thy kingdom come*. Sometimes this kingdom, in consequence of the prevalence of wickedness among men, has the appearance of being at a distance. But the darkness of the times does not extinguish the light of faith. In his own good time, God will put a stop to the torrent of iniquity. Out of the general corruption, he will draw a chosen people, whom he will consecrate to himself. *Oh, that his will might always be done !* This is all we can desire.

" I will close with only adding, that it is impossible for me to express the regard and love which our friends in this place have for you.

" Yours, in our common Lord,

" JEANNE MARIE B. DE LA MOTHE GUYON."